



4 of Vishnu's incarnations; "Bringing the gods down to earth".



Attempt to stop the cycle of rebirths - karma - transmigration

PAN!
MISC.

“ I NEVER SAW
A MISSIONARY ! ”



Returning home after many years in India an old resident told an admiring crowd about his many hair-raising experiences while hunting tigers in the jungles of India. A fellow passenger asked if he saw any missionaries and received the reply: "What? Missionaries? I never saw a missionary!" An old veteran missionary in the audience was asked how many tigers he had shot. "What? Tigers? I never saw a tiger in India?" Of course, you also may return home and say 'I never saw a missionary.' As they are usually in working clothes you may not recognize one if you did see him; like tigers, they usually can't be seen from train windows or in hotel lobbies. The following may give you a peep into some facts regarding India and some of the work the missionary is trying to do.

Excavations take us back to a civilization in N.-W. India 3,500 B. C.

Books on religion and philosophy were written in classical Sanskrit while our ancestors were barbarians.

The largest single temple area in the world is in Madura, 30 acres.

Six of the numerals we use originated in India.

Over 400 Roman gold coins of Emperor Augustus' time (60 B. C.) have been unearth-

ed in India, revealing extensive trade at that time.

Tradition and history say that the Apostle Thomas came to India with traders. His grave is pointed out near Madras.

The size of India is 1,560,000 square miles, the U. S. A. 3,624,000.

The population is 389,000,000 ; an increase of 5 million annually.

There are : 210 million Hindus, 95 million Muhammadans, 50 million Untouchables, or low castes, 25 million Aborigines, 8 million Christians, 5 million Sikhs and 5 million others.

There are 15 major languages spoken by 7 million or more each.

Only 13 per cent of the population is literate; 2 per cent of the girls and women, among Christians it is 25 to 40 per cent.

There are 10 million more males than females.

During 1933, 3,600,000 passengers were caught on trains without tickets.

The average annual income per head is 100 rupees, about 35 dollars.

There are 396,000 widows under the age of 15, most of whom are not allowed to marry again.

There are very few schools for the 600,000 totally blind.

Of the estimated one million lepers about 10,000 are in Leper homes, most of which are conducted by Christian Missions.

Half the babies are given opium while the mothers are at work.

Life expectancy is 27 years, over 55 in the U. S. A. The death-rate per 1,000 is 28 for Hindus, 24 for Moslems, 16 for Christians.

20 per cent of all deaths are considered to be due to malaria.

There is an average of 200,000 cholera deaths per year.

Poisonous snakes kill an average of 20,000 annually.

Tigers, bears, panthers and wild elephants kill 5,000 annually.

Largely due to the purdah system which keeps girls and women indoors five of them die of tuberculosis to one male.

Most of the T. B. Sanatoriums are conducted by Christian Missions.

More than 50 million people believe that evil spirits cause diseases.

In 30 years flea-carrying rats spreading bubonic plague caused 50 million deaths.

Rats destroy at least 350,000,000 dollars worth of food annually.

Believing in the sacredness of all life as all Hindus do, Gandhi said: "Rats and fleas have the same right to live that I have, and

there is no reason why I should not exterminate myself rather than that I exterminate them."

Refusing to kill useless cows and permitting inbreeding for centuries the average milkyield per cow is 600 lbs. per year, in Holland 7,000.

Consequently 90 per cent of the cows fail to pay in milk, offspring and manure.

Christian Missions have done pioneer work in adult education as well as in preparing lady doctors and nurses, most of whom, until lately, were from among the Christians.

For centuries the 50 million low caste Untouchables were not allowed to enter temples, schools, take water from Hindu wells, etc. Missions have always opened all their institutions to them from the beginning.

One missionary doctor has performed 10,000 cataract operations in 30 years. (Dr. Wanless of Miraj).

Christian Missions conduct 10% of all hospitals and dispensaries.

They also carry on the following :

14,655 Primary schools, 5 per cent of the total in India. 464 Middle schools, with 90,000 pupils, of whom 35 per cent are Christians, 301 High schools, 8 per cent of the total in India, with 76,400 students. 34 Colleges with 15,000 students of whom 2,600 are Christians.

There are 12,000 Protestant congregations ; 31 theological seminaries with 800 theological students.

In 1940, there were 5,000 Protestant missionaries here from Western countries.

Last year the churches from the West gave an average of 1,603 rupees every hour of the day and night for Mission work carried on in India.

In 1942, the Bible Society sold Scriptures in 125 languages and dialects as follows : 38,874 Bibles, 42,374 New Testaments and 901,730 Gospel Portions.

You may have been contributing in your home church to Missions and would like to know how the Church is meeting the challenge of India's poverty, diseases, illiteracy and superstitions ; you may want to order the 70 page book 'I NEVER SAW A MISSIONARY', written primarily for soldiers. (Price one rupee).

Another book you may wish to have is 'MY STRUGGLE FOR FREEDOM' (112 pages ; cost, one rupee) which gives the detailed autobiography of a Hindu youth struggling to break away from caste and other hindering social and religious customs, and finally wins freedom of conscience, and freedom of action.

Rev. M. P. DAVIS,
Raipur, C. P.

November, 1944.

The Mission Press, Allahabad.





कृत्तीसगढी खीष्टियान भजन



शिमोन प्रचारक (नेत्रहीन) कृत
BOOK COVER for camp written by above
 blind young convert - Chhattisgarhi dialect.



प्रभु यीशु

['विशाल भारत' से]

[कुमारी प्रभासनलिनी वनज्जी]

*appeared in an India secular magazine,
painted by a Christian girl.*



The Hope of India

Fear not ; for, behold, I bring you good tidings
of great joy, which shall be to all people.

—*St. Luke. 2 : 10*

With Best Wishes
for a
Very Happy Christmas
and
New Year .

O come, Desire of nations, come,
Bind peoples in one heart and mind ;
Bid envy, strife, and quarrels cease ;
Fill the whole world with heaven's
peace,
Rejoice ! Rejoice ! Immanuel
Shall come to thee, O Israel !

*16,000 sold for
various purposes,
incl. "Christian Home
Week".*



God's Message

"Unto You A Saviour Has Been Born" ;
"God So Loved The World That He Gave His Son".

Viewing the Southern Cross constellation as it moves across the southern skies one is tempted to think that God was particularly mindful of India when He placed these four beautiful stars in just that position, as if thereby to call her attention to this symbol of His eternal Love. But India could not interpret its prophetic meaning until God Himself appeared "in the form of a servant" and with outstretched arms extended His great invitation: Come Unto Me! Then did its significance shadow itself far across the plains of India's seeking millions, even to the snow-capped mountains of meditating hermits. India is now beginning to understand God's Message and the invitation of Christ the Saviour in the Light of the Cross.

नया जीवन का मार्ग

ख्रीष्ट चरित्र दर्पण ।

योहन्ना रचित सुसमाचारानुसार ।

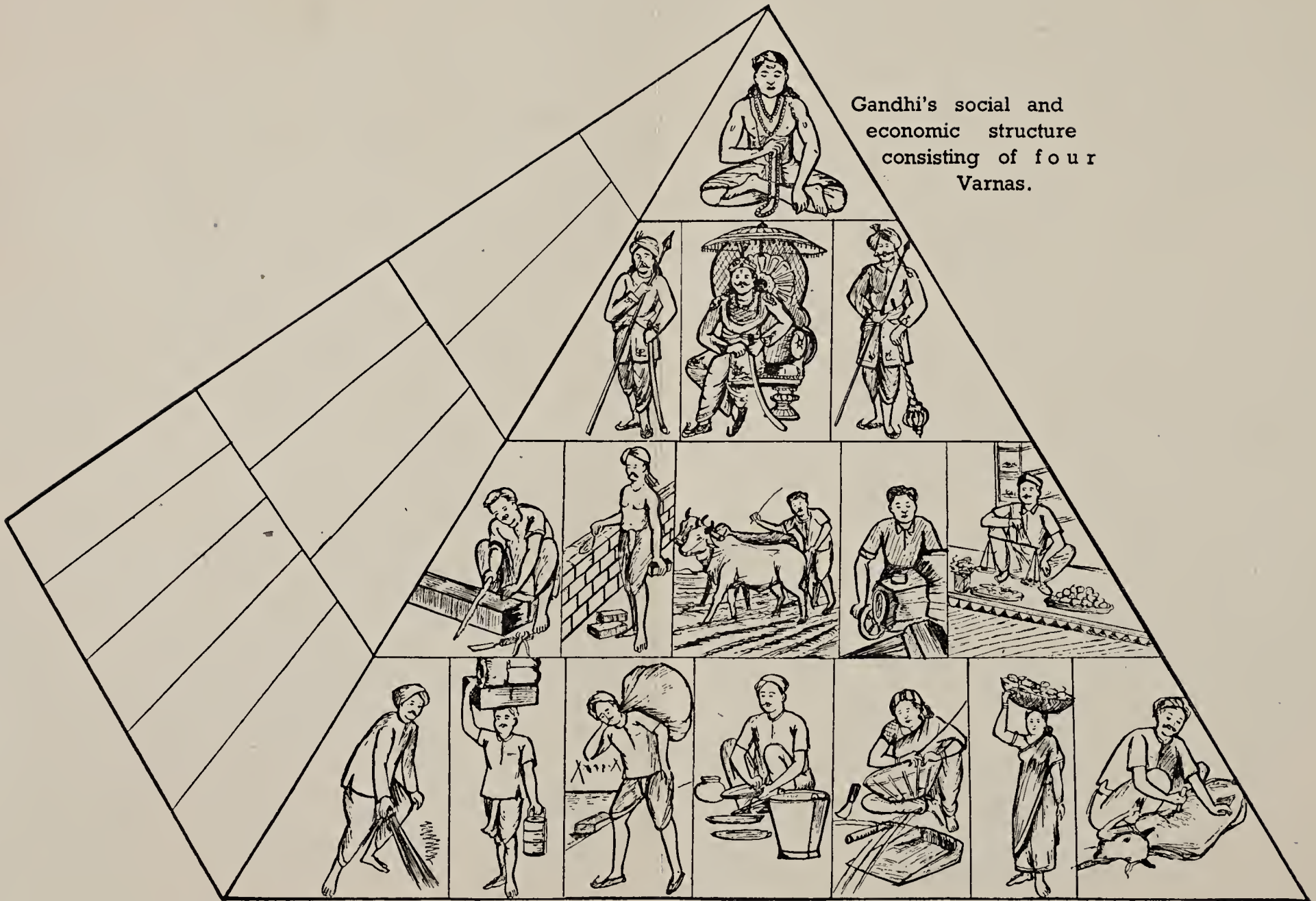
A Poetic Version of the Gospel of St. John.



यह वही चेला है जो इन बातों की गवाही देता है और जिसने इन बातों को लिखा और हम जानते हैं कि उसकी गवाही सच्ची है ।

योहन्ना २१:२४.

Gandhi's social and
economic structure
consisting of four
Varnas.



GANDHI'S SOCIAL PYRAMID.

Mr. Gandhi is vehemently opposed to the caste system as it is found to-day, dividing India's 250 million Hindus into several thousand isolated groups and compartments. He condemns the present form of caste as "a drag on India's progress", "a weed in India's fair garden", causing the "curse of untouchability" which compels 60 millions of the depressed classes to be "dumb millions", the "drudges of the caste Hindus". But what does he propose to put in the place of this vicious caste system? How does he plan to cure the disease and cast out "this caste-demon", the "snake of untouchability", the "monster of caste"?

In its place Gandhi advocates a return to the 'VARNA-ASHRAM-DHARMA' of the ancient Hindu scriptures, which he considers to be the "basic foundation of Hinduism", religiously, socially and economically, "a law of spiritual economics,—a law which can not be abrogated" without causing the downfall of India. VARNA, he claims, has deteriorated into the present perverted caste system "as understood and practiced to-day, a monstrous parody of the original, a distortion to be demolished", requiring urgent reform, "to which the Brahmin priests, custodians of religion" are opposed.

They do not wish the "rampant tyranny of caste" to cease, for, as Gandhi claims, "the law of VARNA is a special discovery made by Hindu seers by means of severe austerities".

What then is the original 'VARNA-ASHRAM-DHARMA' advocated by Gandhi? (The meaning may be given as the religious duty of remaining in the inherited religion, profession and social group of one's father and ancestors). Gandhi defines it as follows: "The law of VARNA means that every one shall follow as a matter of DHARMA (duty) the hereditary calling of his forefathers, in so far as it is not inconsistent with fundamental ethics. It ordains that every one shall fulfill the law of one's being by doing in a spirit of duty and service that to which one is born,—and this only for the purpose of earning one's livelihood. Failure

to follow the law of VARNA is largely responsible both for our economic and spiritual ruin.

VARNA means pre-determination of the choice of man's profession. These professions can be brought under four main divisions:

(1) That of *teaching*, the duty of the Brahmins, occupying the top position of the social and religious pyramid.

(2) That of *defending and ruling*, the Kshatriyas: Kings and soldiers.

(3) That of *wealth-producing*, the tradesmen, wage earners, called Vaishyas.

(4) That of *service and labour*, the Sudras: serfs, coolies, sweepers, etc.

The VARNAS are to be four in number, but may be more or less. The only profession of a man's heart should be the profession of his fathers. By changing this profession he degrades himself and falls from VARNA. He is not to arrogate a VARNA to which he is not born. A tailor for instance may not become a blacksmith, even though both belong to the Vaishya class." So far Gandhi.

Opponents of his VARNA system claim that it preserves caste and of necessity leads to untouchability. Gandhi admits that "VARNA-DHARMA having become distorted gave rise to untouchability; not due to deliberate wickedness, but the result was a human tragedy." Exactly! It cannot be otherwise. The picture explains in graph-form that the VARNA system advocated by Gandhi also condemns generation after generation in every profession to prison-cells in each tier of the pyramid's structure. No man must ever be free to move from one profession to another, nor aspire to a higher or lower class. A sweeper's children and children's children must remain sweepers eternally, being assigned to this calling by the law of VARNA. It is the vicious caste-system over again in the same old mould. No person should ever desire to earn a livelihood in any other than his inherited profession, irrespective of the special gifts God may have given him. The Brahmin must retain his position on top!

M.P.D.

UNTWISTING A
2,000-YEAR TWIST



IN PREPARATION.

India's struggle for freedom is by no means only political. Should complete independence come tomorrow, India will not be internally free. Freedom involves much more than merely eliminating a foreign ruler. Internal unity and freedom are hindered not only by the great gulf between the 250 million Hindus and all other groups. There still remain the 3,000 caste divisions among the Hindus themselves. Even Mr. Gandhi's proposal to decrease the number to four will not bring complete unity and freedom. The caste system will continue to hinder political, economic, social as well as religious freedom. Freedom of social movements and freedom of conscience are not encouraged by Hinduism.

A recent book on sociology appeared in America in which the author frequently uses the word 'caste' when he evidently means 'class', and nothing more than this. These terms are not at all identical and cannot be used interchangeably. The basis and structure of caste are vastly different from ordinary social and economic 'class' distinctions and differences. In the latter a person is free to move vertically into a higher class, or horizontally to any other class. It is not so in the rigidly static caste system. Fundamentally caste and class are poles apart, and not to be confused with each other as if they mean the same thing.

The title of the proposed book, "UNTWISTING A 2,000-YEAR TWIST", is adapted from a sentence from Dr. Ambedkar's recent book: 'What Congress and Gandhi Have Done To The Untouchables': "You cannot untwist a 2,000-year twist of the human mind and turn it in the opposite direction." The contemplated book will give the history of the origins and growth of the caste system, the disabilities it has inflicted on the Untouchables, and the efforts put forth to untwist the ancient twist. The proposed chapters are:

1. The Strands—presenting the various origins of caste.
2. Twisting Begins—caste taking on definite religious, social and economic forms.
3. Twisting Continues.
4. Untwisting Attempted—by reformers, including Gandhi.
5. Retwisting—reaction against attempts to end caste.
6. The Twist Untwisted—relating some facts how Christianity is actually untwisting the ancient and modern twist of caste-mind.

M.P.D.



" Marvel Not ! "

“God so loved the world that He gave His only begotten Son.”

John 3 : 16.

It is not strange that we have detached the above Christmas message from Jesus' midnight conversation with Pandit Nicodemus, the seeker. 'God gave His Son',—this Christmas gift we readily and gladly appropriate, but the preceding introductory 'must' we relegate to the distant background of our thinking. Like Gandhi and many others who are 'nearly persuaded', we welcome the new Kingdom of God with its fruits and gifts of an enriched and abundant life, but ignore the condition imposed. We all alike crave union and fellowship with God, eternal life, peace of mind and happiness, a New Day. To this God says: 'Yes, but *marvel not*, ye must be born again!'—It wounds man's dignity to admit it; Christians often evade it; twice-born Brahmins resent it; the natural man objects to it: 'Give us a New Order, God's Kingdom, without the need of being born again.'

Like Nicodemus in the fading moon of the early morning hours we stand perplexed: "How can these things be?" Christ's disturbing answer will not leave us: "Ye must be born again,—the Son of Man must be lifted up,—because God so loved the world that He gave Him." To make this Christmas message real, lest the festival be a hollow celebration, the Church must keep John 3 : 1-21 intact, a complete whole, for only when God's prescribed conditions are observed can His Christmas gift and His Kingdom become a reality. (M.P.D.)



"How can these things be?"



प्रभु यीशु का जन्म



Mr. Bose, Hindu artist. appeared in a secular magazine.

343 Fairfield Ave.
Bellevue, Ky.



On the way!

Leaving

Raipur, C. P.
India

*for furlough
about June 1/86*

M. P. Davis.



Rev. K. W. Nottrott and Family — 1914



The Church at Bistrampur, India

(Rev. Nottrott served as pastor from 1905 - 1914)

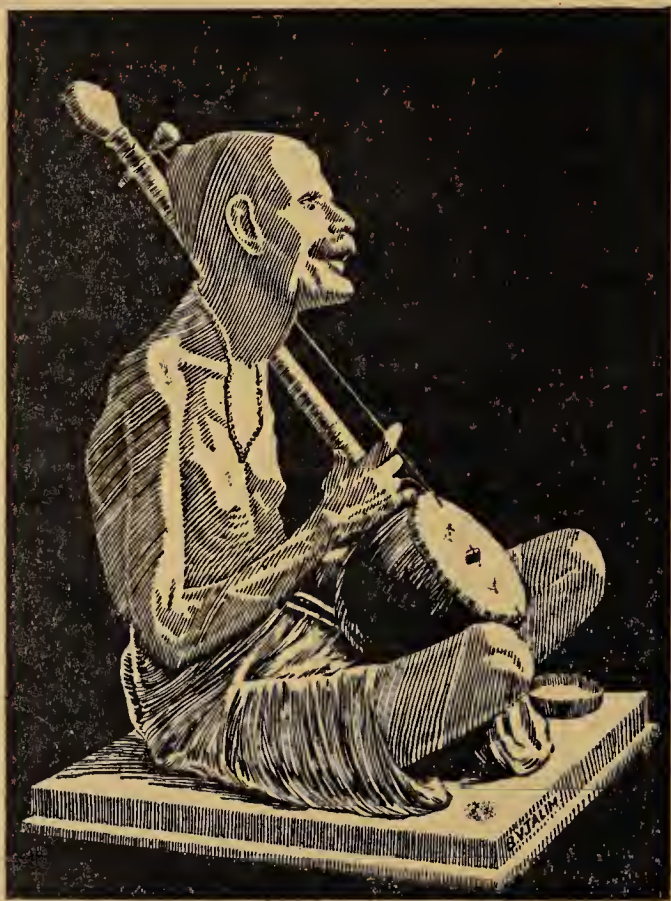
*First Church in Chhattisgarh Division, Central Provinces
1870.*

PAM
HISC

ईश्वर का प्रेम-मार्ग

GOD'S WAY OF LOVE

By M.P. DAVIS



मैं ईश्वर की सारी करुणा के विषय सदा गाता रहूंगा ।

भजन संहिता ८६ : १ ।

BOOK COVER

भजन

टेक—यीशुक प्रेम सुधा रस पीजे ॥

- (१) कथा दिव्य प्राचीन मनोहर, ताको वर्णन कीजे ।
प्रभु अरु तासु प्रेम अरु महिमा, मोरे कान भरीजे ॥
- (२) दुर्बल, थकित, अधीन अधम मैं, कृपा कटाज्ञाहि कीजे ।
बाल जानि मोहिं ज्ञान कथा को, सरल भाव सों दीजे ॥
- (३) प्रेम कथा कहिये धीरे सों, समुक्ति सकौं सो कीजे ।
अद्भुत मुक्ति पाप की औपधि, ईश्वर युक्ति रही जे ॥
- (४) कहिये बारम्बार कथा सो, स्मृति नहिं रहत न खीजे ।
ज्यों विहान की ओस पड़ी सो, नहिं मध्यान्ह लखीजे ॥
- (५) कथा कहिय आनन्दिन मन सों, सत्य मधुर सुर सीजे ।
मैं पापी प्रभु आय बचावन, मन मंह यह गुनि लीजे ॥
- (६) दुःख सङ्कट मैं प्रेम कथा को, बहुधा वर्णन कीजे ।
“दास”हिं मिलै शान्ति तासों तब, यश परमार्थ लहीजे ॥

(Rev. P. D. Gottlieb, अनुवादक)



A.D. THOMAS
INDIAN ARTIST



DAILY WORSHIP.

20,000 sold.